



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## NEW STANZAS BY DUNBAR.

Perhaps the least attractive side of the poetic talent of William Dunbar is his fondness for "fresch ennamallet termes celestiall." When the poet with angelic mouth, aureate lips, and sugared tongue overgilt his rude Scots with mellifluous terms, his modern readers hasten to turn the page. It is therefore with mixed feelings that I call attention to some unknown stanzas of his, which are full of rhetoric's lusty roses redolent. They occur in a book probably written in the hand of William Forrest, priest and poet, not earlier than 1581, since this date occurs in the early part of the book. Mr. Cooper's article in the *Dictionary of National Biography* tells all that is essential of Forrest. He was a bitter controversialist, and it was in a spirit of rancour, not uncalled for, that he set down, in Elizabeth's unregenerate days, his poem in defence of the Virgin Mary and the Immaculate Conception, which begins Harley ms. 1703. Having completed it, he went on, to defend and to praise the blessed Virgin, in short poems containing examples to beware or praises to be sung. On folios 79 verso and 80 recto, he copied down eight stanzas of Dunbar's poem called *Ane Ballat of Our Lady* (No. 86 in Schipper's text, 85 in the cancelled Baildon print). Intoxicated with the melody of the Scottish poet's verse, Forrest added to the poem ten more stanzas of his own. The first of them, immediately following the "finis" which marks the close of Dunbar's verse, is as follows:—

"This salutation, much eloquentlie  
A devoute Scotte, of loue most entire,  
longe time sithen, dyd yt edyfy  
And thorowe like spirite, which can me inspire,  
Of like devotion, so well as I maye,  
I shall continue, In this poore quyre,  
To saye with the scotte, Salue Maria."

His saying is very far below Dunbar's, and need not be printed in this note, which treats of Dunbar only. It is sufficient to say, that it is evident that his poetic power could not have written any of the stanzas he attributes to the Scot.

Of this version of *Ane Ballat*, stanzas 4, 5, 7 and 8 are only in this ms. and have never been printed. Granted that Forrest's text, written as

late as 1581, is likely to be corrupt,—though the collation shows it fairly good—there is nothing in these stanzas to distinguish them from the others, as by a different hand. I note the word "endyte," l. 55, a rare word, as in Dunbar's *Golden Targe*, in the famous Chaucer-stanza.

A succession of editors (Laing, Small, Schipper, Baildon), have pronounced the poem to be Dunbar's on internal evidence, there being no external evidence of any kind. The style is certainly in accord with Dunbar when in an "illuminated" mood, and we may leave the ascription to stand.

Few Scottish poems of this date appear in English dress, and every bit of evidence on this point is worth while.

The poem follows, from the Forrest text. I give the text as it stands there. The refrain is written by the scribe in a larger hand.

[B. M. Harley 1703, fols. 79b-80a.]

1.

Rose Marye moste of vertue vyrgynall,  
Fresche flowre on whome the heavenly dewe downe fell;

Oh, Gemme, Joyned with Joye Angelycall!  
In whome Jesus reioyced for to dwell,

5 Roote of truyt,<sup>1</sup> of mercy springinge well,  
Of ladyes cheef<sup>2</sup> as is of letters A,

Empresse of heavin,<sup>3</sup> Paradyse, and hell,  
*Oh Mater Iesu salve Maria!*

2.

'O cleare conclave of cleane Vyrgynyte!

10 That closed Christe, withoute<sup>4</sup> Crymes crymynall,  
Tryumphant Temple of the Trynyte,  
That turned vs from terrour<sup>5</sup> eternall.

Hayle!<sup>6</sup> Pryncesse of peace and Palme Imperyall,  
Illustrat lyllye, to thee ladye, I saye,

15 Withe Infynyte Aueis, hayle! Floure of women all.<sup>7</sup>  
*Oh Mater Iesu salve Maria!*

3.

O sterre, that blyndethe Phebus beamys bright,

Withe cownse above the heavin chrystallyne,  
Above the spheere of Saturne, highe on hight,

20 Surmountinge the Orders of Angels<sup>8</sup> nyne;  
Oh<sup>9</sup> lampe! leamyng before the Throne dyvyne,

Wheare Cherubin sweete singethe hosanna,  
With Organe, Tympane, Harpe, and Cymbalyne,

*Oh Mater Iesu, salve Maria!*

4.

25 Hayle<sup>10</sup> Davydes Doughter, depured Ave,  
Fulfylled withe all plenytyude of grace;

Suche salutation, Dwe vnto thee,  
 And to none other in suche soveraigne case,  
 The Prynce, cheef of All in thee to take place,  
 30 Boarne ere begynnyng, in moste mervelous waye,  
 And boarne heere of thee, after nyne months space,  
*Oh Mater Jesu, salue Maria !*

## 5.

Hayle, Indystinguyble sterre celestia!l !  
 Illumynous Ladye, in lune Lucyferat ;  
 35 Of glorious Jesus, kinge Imperiall,  
 Hayle ! Genitrix, of Jesse germynat.  
 Of Adonay liayle Annule illibat.  
 Buche in combuste of Moses, brennyng aye,  
 Trynaunte tryumphante, Rose intemerat,  
 40 *Oh, Mater Jesu, salue Maria !*

## 6.

Hayle ! purifyed Pearle, hayle ! Porte of Paradyse,  
 Hayle ! redolent Rubye, bothe Riche and radyous,  
 Hayle ! claryfyed chrystall, hayle ! Queene, haile !<sup>11</sup>  
 Empryse,  
 Hayle ! mother of God, hayle ! Vyrgin glorious,  
 45 Hayle !<sup>12</sup> gratia plena, tecum Dominus,  
 Hayle ! Gabryelle greeatinge withe "Aue Gratia,"<sup>13</sup>  
 Benedicta tu in Mulieribus,"  
*Oh Mater Jesu, salue Maria !*

## 7.

Hayle ! Patryarkes Pleye, hayle ! Potestates plesaunce,  
 50 Hayle ! Vyrgyns Queene, hayle ! Apostles Princesses  
 white,  
 Hayle ! Martyrs Myrthe, hayle ! Angels observaunce,  
 Hayle ! Fyndys Foe, hayle ! Goddes owne cheef  
 Delyte ;  
 Hayle ! Christys Love, hayle ! Lucyfers despyte,  
 Hayle ! spiritu sancto obumbrata,  
 55 Hayle ! Confessors Queen, hayle ! Patryarkes cleare  
 endyte,  
*Oh Mater Jesu, salue Maria !*

## 8.

When Deathe shall crusche mee in his Armes stronge,  
 And vyolant payne shall reave me my naturall sight,  
 And thynfernall dragon, wolde hale me his emonge,  
 60 Into that storme, O sterre ! caste vppe thy light,  
 And me recomforte, withe thy Beamys bright ;  
 The fearfull sight of dyvilles, dearre ladye, dryve awaye,  
 Rescue thy Servaunte, sweet Mayde, with all thy  
 myght,  
*Oh Mater Jesu, salue Maria !*

finis.

I append the stanzas in Schipper's text, not  
 copied in Forrest's version :

## iv.

25 Thy blyssit sydis bure the campioun  
 The quhille, with mony bludy woundis, in stour,

Victoriously discomfert the dragoun  
 That redy was his pepill to devour ;  
 At hellis zettis he gaf thame na succour,  
 30 He brak the barmekyn of that bribour bla,  
 Quhill all the feyndis trymbillit for reddour,  
 O mater Ihesu, salue Maria !

## v.

O madyne meik, most mediatrix for man,  
 And moder myld, full of humilite !  
 35 Pray thi sone Ihesu, with his woundis wan,  
 Quhilk deinzeit him for our trespass to de,  
 And as he bled his blude upon a tre,  
 Vs to defend fra Lucifer our fa,  
 In hevyn that we may syng apon our kne,  
 O mater Ihesu, salue Maria !

Collations with Schipper's text, *K. Akad. d. Wissen-  
 schaften, Phil.-Hist. Kl.*, Bd., XLII, IV Abh., pp. 70-72,  
 (I do not attempt to give the variations in spelling, since  
 the texts are in different languages.) MSS. Asloane ms.,  
 fol. 301a-301b = A ; Makulloch ms., fol. 186b, till l. 40  
 = M. 1. *Fruyt* refute MA. 2 chose A schois M. 3 of MA.  
 stanzas 2-3 tr. MA. 4 but crymes M. but cures A. 5 tar-  
 ter AM. 6 om. AM. ll. 14-15 read, Our wicht invinsable  
 Sampson sprang the fra That with ane buffat bair doune  
 Beliale AM. 8 all the anzell ordoris. 9 Haile. 10 stan-  
 zas 4-5-7-8 om. AM. stanzas 4-5 of A. M. not in Forrest's  
 text ; see above. 11 and A. 12 O. 13 in A "With  
 Gabriell that we may syng and say."

HENRY NOBLE MACCRACKEN.

*Yale University.*

# SOME REFERENCES TO GERMAN LIT- ERATURE IN ENGLISH MAGAZINES OF THE EARLY EIGHTEENTH CENTURY.

Recent investigations have established the fact  
 that the revival of English interest in German  
 letters did not set in until the second half of the  
 eighteenth century. Gessner's *Death of Abel*,  
 translated by Mrs. Collyer in 1763, was the first  
 German work to produce a perceptible influence  
 upon the English mind. To be sure two trans-  
 lations had appeared before this date: Gellert's  
*History of the Swedish Countess of G—*, in 1752,  
 and Rabener's *Satirical Letters*, in 1757. These  
 works were however indifferently received by re-  
 viewers and were productive of no immediate re-  
 sults for the popularity of German literature in  
 England.